



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. IX.

## MISSIONARY STATIONS.

BRIEF VIEW OF MISSIONS AMONG THE INDIANS, UNDER THE DIRECTION OF SOCIETIES IN THE UNITED STATES.

(Concluded from page 532.)

### II. UNITED FOREIGN MISSIONARY SOCIETY.

This Society has missions among the Osage Indians and among Indians in the State of New York, and in the Michigan Territory.

#### THE OSAGES.

A tribe of Indians in the Arkansas and Missouri territories. The Osages of the Missouri live in two separate villages, six miles apart, on the Osage river, about 360 miles above its junction with the Missouri. These villages are distinguished by the names Great and Little Osages. The Osages of the Arkansas inhabit several villages on the branches of the Arkansas river, about 150 miles S. W. of the villages of the Great and Little Osages.

Population of the Great Osages	4,000
Of the Little Osages,	2,000
Osages of the Arkansas	2,000

Total, 8,000

UNION.—Among the Osages of the Arkansas, on the west bank of Grand river, about 25 miles north of its entrance into the Arkansas, and about 700 miles above the junction of the Arkansas and Mississippi, in lat.  $35^{\circ} 30'$  N. and long  $97^{\circ} 20'$  W. Commenced in 1820.

Rev. William F. Vaill, } *Missionaries.*  
Rev. Epaphras Chapman, }  
Marcus Palmer, *Physician and Surgeon.*  
Messrs. William C. Requa, Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff, and George Requa, *Assistant Missionaries.*

HARMONY.—Among the Great Osages, on the north bank of the Marias de Cein, about 6 miles above its entrance into the Osage river, and about 30 miles S. W. of Fort Osage. Commenced in 1821.

Rev. Nathaniel B. Dodge, } *Missionaries.*  
Rev. Benton Pixley, }  
Rev. Wm. B. Montgomery, }  
Wm. N. Belcher, *Physician and Surgeon.*  
Messrs. Daniel H. Austin, Samuel Newton, Samuel B. Bright, Otis Sprague, and Amasa Jones, *Assistant Missionaries.*

The school at Union contains 22 scholars, and that at Harmony, 18, according to the latest accounts.

Four of the missionaries have paid considerable attention to the Osage language, and are able to commu-

nicate religious instruction in that tongue, with some degree of fluency.

A new station called *Hopefields*, has been commenced not far from Union, but we have no precise information respecting it.

#### INDIANS IN NEW YORK.

These Indians are the remnants of the Six Nations.—Stations at Tuscarora, Seneca, and Cataraugus.

TUSCARORA.—About four miles east of Lewiston, Niagara county. A mission in this place had been under the care of the New York Missionary Society about 20 years. It was transferred to the U. F. M. Society in 1821.

Rev. David M. Smith, *Missionary.*

Rev. Mr. Crane's retirement from this station, and his appointment as a general Agent of the Society, has been noticed.

SENECA.—Four or five miles from Buffalo, near the outlet of Lake Erie. Commenced by the New York Missionary Society in 1811, and transferred to the U. F. M. S. in 1821.

An account of the breaking up of this mission, by the civil authorities of New York, has been given. Previous to that event, the laborers employed were,

Rev. Thomas S. Harris, *Missionary.*

Mr. H. Bradley, *Assistant Missionary.*

CATARAUGUS.—Near the shores of Lake Erie, and about 30 miles from Buffalo. Commenced in 1822.

Mr. William A. Thayer, } *Assist. Miss.*

Mr. Hanover Bradley, }

Miss Lucy Beardsley, *Teacher.*

The children belonging to the school amounted, July 21st, to 48.

#### INDIANS IN MICHIGAN.

Stations at Fort Gratiot and Mackinaw.

FORT GRATIOT.—On the W. side of the river St. Clair, about one mile below the outlet of Lake Huron. Commenced by the Northern Missionary Society in 1822, and transferred to the U. F. M. S. in 1823.

Mr. John S. Hudson, *Teacher.*

Twelve or fifteen children were in the school, at the commencement of the last year.

MACKINAW.—On the island of Michilimackinack. Commenced in 1823.

Rev. Wm. M. Ferry, *Missionary.*

Miss Eunice Osmar, *Teacher.*

A school has been established at this station.

#### HAYTI.

One of the largest and most fertile of the West India Islands, 300 miles long from E. to W. and from 60 to 150 broad. Lat  $17^{\circ} 37'$  to  $20^{\circ}$  N.

Rev. Wm. G. Pennington, a coloured man,  
*Missionary to the American Emigrants.*

#### GENERAL REMARK.

The wives of the missionaries are not designated in the preceding Survey of the missions of the United Foreign Missionary Society, nor that which follows, because, with respect to them, we are not able to speak with certainty.

### III. AMERICAN BAPTIST BOARD OF MISSIONS.

This board has established missions in Burmah—among the Miamies and Shawnees, the Putawatomes and Ottawas, the Cherokees, the Creeks, and in Africa.

#### BURMAH.

A powerful empire of southern Asia, supposed to extend from long. 92° to 102° E. and from lat. 9° to 20° N. It is about 1,200 miles from N. to S. but varies much in breadth. Population estimated at 17,000,000. In religion, the Burmans are the followers of Boodh, and have numerous temples and idols.

Commenced in 1814. Stations at Rangoon, Ava, and Chittagong.

**RANGOON.**—A city and principal sea-port of the Burman empire, on the N. bank of the eastern branch of the Ah-ra-wah-tee river, 30 miles from its mouth. Population 30,000.

Rev. George H. Hough, *Missionary and Printer.*

Rev. Jonathan Wade, *Missionary.*

A church of 18 converts has been gathered here. The war between the English nation and the Burmese seems, for the present, to have interrupted the labors of the missionaries. At the taking of Rangoon, about the first of May last, the missionaries narrowly escaped with their lives.

**AVA.**—The seat of government, and residence of the Emperor. It is on the Ah-ra-wah-tee, 354 miles above Rangoon.

Rev. Adoniram Judson, D. D. *Missionary.*

Rev. Jonathan D. Price, M. D. *Missionary and Physician.*

Dr. Judson has finished the translation of the New Testament into the Burmah language.

**CHITTAGONG.**—Capital of an extensive district S. E. of Bengal, about 230 miles east of Calcutta. It is under English government. The English Baptist have here collected a church of more than 70 members. No missionary has yet been appointed by the American society to succeed Mr. Colman, who died not long since.

#### THE MIAMIES AND SHAWNEES.

**FORT WAYNE.**—In Indiana, at the junction of St. Mary's river with the Maumee, opposite the mouth of St. Joseph's. A mission was commenced here, by the Rev. Isaac M'Coy, in 1820; but he removing to Carey, this station is now vacant. During his stay at Fort Wayne, he baptized several Indians.

#### THE PUTAWATOMIES AND OTTAWAS.

**CAREY.**—On the river St. Joseph, 25 miles from Lake Michigan, 100 N. W. of Fort Wayne. Commenced in 1822.

Rev. Isaac M'Coy, *Missionary.*

Mr. Johnston Lykins, } *Teachers.*

Mr. William Polke, }

Miss Fanny Goodridge, *Teacher.*

A school of 60 native scholars has been collected.

#### THE CHEROKEES.

**VALLEY TOWNS.**—On the river Hiwassee, in the S. W. corner of North Carolina.

Rev. Evan Jones, *Missionary.*

Mr. Thomas Dawson, *Steward and Superintendent of Schools.*

Mr. Isaac Cleaver, *Farmer and Mechanic.*

Misses Elizabeth Jones, Mary Lewis, and Ann Cleaver, *Teachers.*

Mr. James Wafford, *Interpreter.*

A school of 50 scholars is taught at this station, and another school at Nottle, 16 miles distant. Several Indians have been baptized.

#### THE CREEKS.

A tribe of Indians inhabiting the Western parts of Georgia, and the eastern parts of Alabama. Population 16,000.

**WITHINGTON.**—On the Chatahoochee river, within the chartered limits of Georgia. Commenced in 1823.

Rev. Lee Compere, *Missionary.*

Mr. — Simons, *Teacher.*

Miss — Compere, *Teacher.*

#### WESTERN AFRICA.

**MONROVIA.**—In Liberia, the residence of a colony of free colored people, planted by the American Colonization Society. Commenced in 1821.

Rev. Lott Carey, colored man, *Missionary.*

#### SUMMARY.

In a late address of the Board, the following summary view is given of their missions among the heathen.

"We have already, in the various fields occupied, twenty-eight competent missionaries—15 males and 13 females. Nine of the males are ordained preachers. These missionaries have under their immediate instruction between 150 and 200 scholars. They have also established four churches among the Heathen."

### IV. AMERICAN METHODIST MISSIONS.

The American Methodists have missionaries among the Creeks, Cherokees, and Wyandots.

#### CREEKS.

**COWETA.**—In Georgia. Commenced, under the direction of the South Carolina Conference, in 1821.

Rev. Isaac Smith, } *Missionaries.*

Rev. Wm. Capers, }

Mr. Andrew Hammil, *Teacher.*

A school of about 40 scholars is here taught.

#### CHEROKEES.

Rev. Andrew J. Crawford was appointed by the Tennessee Conference to labor, for a season, among the Cherokees who understand English. Several of the Cherokees have joined the Methodist Communion.

#### WYANDOTS.

**UPPER SANDUSKY.**—In the lands of the Wyandots, in the north parts of Ohio. Commenced in 1821.

Rev. James B. Finley, *Missionary.*

"The Society of Friends prepared this tribe for improvement, by counsel and by pecuniary aid. From 1803 to 1810, the Presbyterian Church supported a missionary and a farming establishment among them. A few converts, the fruits of this mission, were put to death by the Roman Catholic Indians, on account of their religion. A few years since, a man of color named Stewart, of the Methodist Church, labored successfully with this tribe; 50 of them embraced the Gospel.

"Mr. Finley entered on the mission in October 1821; more than 200 persons have now embraced Christianity."



he receives much assistance, in giving religious instruction, from several of the chiefs, who are truly pious. A school was opened with 14 scholars; it has greatly increased. The children, both boys and girls, are very promising."

#### V. AMERICAN EPISCOPAL CHURCH. ONEIDAS.

**ONEIDA CASTLE.**—Near Oneida Lake. Commenced in 1815. Population 1,000.

Rev. Eleazer Williams, *Missionary*.

Mr. Williams is the son of an Indian chief. Soon after he commenced his labors, the pagan party solemnly professed the Christian faith. A place of worship was erected in 1819. In 1821, the communicants were between 40 and 50.

#### VI. UNITED BRETHREN. CHEROKEES.

**SPRING-PLACE.**—Within the chartered limits of Georgia, about 35 miles S. E. of Brainerd. Commenced in 1801.

Rev. John Renatus Schmidt, *Missionary*.

**OOCHELOGY.**—About 30 miles from Spring-place, in a Southerly direction. Commenced in 1821.

Rev. John Gambold, *Missionary*.

Mr. John C. Proske, *Teacher*.

There are between 20 and 30 hopeful converts from heathenism joined to the church. The school at Spring-place has contained from 15 to 20 pupils. That at Oochelogy is not yet begun.

#### VII. WESTERN MISSIONARY SOCIETY.

This Society has established a mission at MAUMEE, at the western end of Lake Erie. We have not the means of ascertaining the names of the missionaries. A school is taught here consisting of about 25 scholars.

#### VIII. SYNOD OF SOUTH CAROLINA AND GEORGIA.

The Rev. T. C. Stewart, missionary, has been settled, for some time, among the Chickasaws, a tribe of Indians, whose country is included within the chartered limits of the states of Mississippi and Alabama. Population about 6,500. There is a promising school, and considerable anxiety among the natives to be instructed.

#### GENERAL REMARKS.

This survey shews, that the spirit of missions is not confined to any one section of our country, nor to any one denomination of Christians. The North and the South, the East and the West, Congregationalists, Presbyterians, Baptist, and Methodists, emulate each other in the work of sending the Gospel of Jesus Christ to the heathen. It is a noble emulation, imparting strength to the bonds of mutual good-will. May it increase, till harmonious effort, in the promotion of the highest interests of man, shall be universal.

The divine agency should be gratefully acknowledged in the production of these interesting events. The Most High breathes a spirit of love into the churches, and they are united. He inspires a spirit of enterprise, and they act. From Him cometh down "every good and perfect gift."

Gratitude for past favors is the most likely way, —it is perhaps the only way, to secure favors in future. Let the churches, then, thank God, and take courage.

But though much is doing, it is but little in proportion to our means; and though many Christians are at work, they are few in comparison with the whole number. How small a proportion of the whole effective force of each denomination, is yet brought into the field. In some denominations, probably not one in a hundred does any thing for the millions in heathenism. And in all denominations, how small, comparatively, is the number of those, who can be said to use their property and influence as faithful stewards of God!

Yet there are faithful stewards; and a merciful providence hath scattered them over the country, as lights and examples. Their influence is felt. It elevates the tone of moral life in the community. These are the men, who find out new objects of charity, devise new modes of benevolent operation, and, going before the spirit of the age, raise the standard of Christian liberality. Let them be cherished. They are more precious than gold, and their influence than fine gold. They are the light of the church; and by the grace of God, they, and such as they, will make the church the light of the world.

FROM THE LONDON MISSIONARY CHRONICLE.

#### MADAGASCAR YOUTH.

On Friday Oct. the 8th, Verkey, the eldest of the Madagascar Youths, who were sent by their Sovereign for education to England, was baptized at Surrey Chapel. The Rev. Geo. Burder, Senior Secretary, gave a general account of the commencement, progress, and present state of the mission in Madagascar, and of the education and conduct of the several youths during the period they have been in England. The Rev. J. A. James, proposed to Verkey a few plain questions respecting his faith and his desires to be baptized, which he answered in a suitable manner. He was then baptized by the name of Joseph—a name which he had himself chosen, because, as he said, "God was with Joseph," when "he was a stranger in a strange land," and because of his exemplary piety when he said, "How can I do this great wickedness, and sin against God?" Mr. James then delivered, with great energy, a most appropriate address to Joseph, and to the numerous assembly. The Rev. Henry Townley, from Calcutta, next addressed the meeting, with a view to the encouragement of missions to the heathen.

Romboa and Zafincaraffe, two others of the Madagascar youths, both of whom had been much indisposed, and whose speedy return to their own country was deemed expedient, were present, and expected to sail in a few days with Verkey to their native country, it being feared they would scarcely be able to endure another winter in England. Their conveyance home is at the expense of the British Government, by whom also they have been supported, while under the Society's care.

#### DEATH OF DRINAVE,

*One of the Madagascar Youths,*

May 18, 1824, aged 15.

Dr. Clunie, in a funeral sermon occasioned by his death, observes, that long before his illness, various circumstances concurred to show that he was under the influence of divine teaching. He



was remarkable for his great reverence during the seasons of worship of God, public and private, and for his close attention to the sermon he heard, of which he was afterwards able to give a good account. He also discovered an ardent love to the Bible, which he has been known to call for, when it was proposed to entertain him with other books; and, on the Lord's Day, he was unwilling to read any thing else.

Notwithstanding he had a constitution extremely delicate, he enjoyed tolerable health till a few weeks before his death. He then appeared very weak and languid, and his habitual cough became more troublesome. He was one morning seized, while in school, with a shivering and fainting. Soon after this he kept his bed, and the symptoms became alarming.

About this time he said to a friend, "I am a sinner; not an outward sinner only, but a sinner in heart and in thought; but expect forgiveness through the sacrifice of Christ."

When Dr. C. asked him "Whether he loved God?" he modestly replied, "I hope I do;" and "he chiefly desired a new heart, that he might serve God more, and go to heaven when he died."

FROM THE MISSIONARY REGISTER.

#### OSAGE MISSION.

Communications have been received from *Union* to the 23d of September, and from *Harmony* to the 26th of October.

#### UNION MISSION.

*Rev. Mr. Vaill to the Domestic Secretary.*

September 22, 1824.

DEAR SIR,—The time has arrived, when Robert Monroe and Stephen Van Rensselaer are about to take their departure for New York. We received your letter of April last, directing us to send them forward; and we have thought it best to send them with a faithful friend, Mr. George Douglass, who will accompany them to Cincinnati, and perhaps through the whole journey. They will start to-morrow morning, and proceed in a canoe as far as the mouth of White River, where, if practicable, they will take a Steam-boat to Louisville and Cincinnati. We feel great anxiety to have these youths perform their journey in safety, as their friends have placed so much confidence in us, as to commit them to our charge. It is indeed a critical time for them, or any of the Osage tribe, to go down the river, and while they are descending, we shall send up our prayers to the God of salvation, that their journey may be prosperous. You may perhaps think us too much alive to danger; but, under existing circumstances, caution ought to be used. Our hope is in God. He who has restored them to the school, and who has inclined them to go so far for knowledge, has, I believe, good in store for them.

These youth are both relatives of Tally. Robert is his nephew. Tally requested me to tell you, that the father of each is dead, and that he is now their father. He also desired me to add, that their connexions are all respectable.

I have not time to write to you very fully. The children of the Mission and of the School have been; and still are afflicted with the hooping-cough. The Osage infant, adopted by Brother

George Requa, died on the 6th inst. Brother and Sister Redfield have lost their dear little Jane. That precious lovely plant withered on the 9th of this month. By this stroke these fond parents are again written childless. These deaths were owing to a combination of diseases, with the one already mentioned. Sister Requa, at Hopefields, has been quite sick, and her husband considerably indisposed, but are both on the recovery. At Union, we are all well, Brother Woodruff excepted, who was expected to have gone with these youth. He has an attack of the bilious fever. The season has been hot, but beautifully pleasant. Nothing seems to be wanting but success to our labors. For this we pray, and for this we request your unceasing intercessions.

#### YOUNG MEN'S EDUCATION SOCIETY OF BOSTON.

At a meeting of the Young Men's Education Society, of Boston, the following Address, among others, was made by the Rev. Leonard Bacon.

What I mean to say is easily illustrated. If I design to erect a monument on Bunker Hill, I can carry round my subscription to every man and child in the Commonwealth, and every man and child can understand the design with the same facility, and will kindle at the conception with the same enthusiasm. But, if I design to found a professorship of political economy in the University, I shall find, as I go round with my subscription, that though this project is of no less public utility than the other, I must nevertheless confine my solicitations to men of a particular character—to men whose education or whose circumstances have raised them above the influence of certain prejudices, which in other minds are too deep to be eradicated, and too mighty to be resisted.

In the same way, some plans of Christian benevolence are designed for a universal popularity; while others, equally important to complete the system, must depend mainly on the patronage of particular districts of the country, or particular classes of the community. The cause of missions is altogether of the former description. Spread before the public the condition of the heathen, and your appeal comes with very nearly the same force to the benevolence of every Christian. You have only to bid the Christian look around on all the civil order, and all the social and domestic happiness which Christianity secures for us—and within, on all the intellectual and spiritual enjoyment the hope of heaven, the peace of conscience, the joy in the Holy Ghost, which the knowledge and belief of the Gospel has brought to him,—and he is excited to send the Gospel, in all its humanizing influence, and all its sanctifying power, to every tribe and kindred of mankind. It matters not what is his condition in life, or the rank in which he moves—it matters little, what is in other respects, the enlargement of his views, or the expansiveness of his feelings:—if he can understand what the Gospel is in itself, and in its influence, and what it is to send the Gospel to the destitute, he is enlisted in the enterprize. The Christian whose mind has been least refined and expanded by cultivation, and who moves in the humblest walks of Society, as he goes forth in the silence and beauty of a Sabbath morning, while it seems in that stillness as if God himself and all his works



were resting and rejoicing together—or as he sits in the sanctuary, listening to the voice of his pastor, speaking to him in tones as solemn as they are familiar and beloved—or as he gathers his children around him at evening to talk with them of God, and Jesus, and heaven,—this humble Christian, uneducated and unrefined, knows the value of the Gospel as clearly, and may be made to feel for the heathen as deeply, as the most refined and cultivated spirit which the Gospel has ever enlightened.

It may be asked—may not the claims of the Education Society be understood with the same ease, and enforced by the same motives? I answer, they may; and up to this point the Missionary cause and the cause of the Education Society stand on nearly equal ground. If every Christian, when you describe the condition of some distant village in the wilderness; where no song of salvation, no whisper of devotion, no proclamation of repentance and forgiveness through the cross is ever heard—can be made to feel that the gospel must be sent to those families:—in the same way, when you tell him that there is no preacher for them, he will be made to feel that a preacher must by some means be provided. The Education Society and the Missionary Society are mutually dependent members of one system, and their relation to each other is apprehended in a moment.

The difference of which I speak, lies beyond this point. Besides this one thing—their ultimate purpose—the two enterprises have nothing in common. In the missionary cause, all is life, and motion, and excitement. Every effort of its conductors, every event of Providence that either advances or retards its progress, serves to sustain and cherish the interest which benevolence has inspired. There is something about the self devotion of a missionary, that kindles in the imagination and excites the sensibilities of all. Different minds, may regard the matter in different aspects; but none can regard it without being moved. If you have ever witnessed the embarkation of a band of missionaries, you know what I mean. You saw, and you felt too the intense emotion which swelled in every bosom. In the thousands of spectators, there was but one feeling of deep and thrilling interest. When the missionary lifted his voice, they held their breath to listen. When they all joined in the song that bade farewell to the devoted band, many were the voices that faltered into silence. Of those thousands, there was not one, whose eyes and whose heart did not follow the vessel, as it spread out its sails to the breeze, and slowly carried the objects of all that interest from their country, and their kindred, and their homes. There was not one who did not afterwards listen with eager curiosity, when it was told that they had reached the port to which they were destined. Now is there one who does not *now* read with the same feelings, every letter and every acknowledgment which they send back from the land of their labors to the land of their fathers and their friends.

Now, what is there in the proceedings of the Education Society, to correspond with all this? What is there to keep up and increase the excitement which I will suppose the first annunciation of the project to have produced? What is there, I mean, to sustain the excitement in all minds alike, without regard to circumstances or refine-

ment? The Society proceeds by taking certain young men of piety and promising talents, and placing them to prosecute their studies at school or at College. There is in all this nothing of "pomp and circumstance"—nothing that can be displayed to advantage in Annual Reports or Monthly Magazines. The churches make their contributions—they are told the money has been received and appropriated—but they must wait five, six, or seven years before they see any good come from it. We may see, that, with a very great portion of the Christian public, any interest which may be excited in such a cause, will be very liable to die away. It can be kept up only by the constant repetition of the same arguments by which it was at first excited. And where these adventitious supporters of excitement are wanting, a higher degree of faith and piety is necessary to insure a steady and permanent patronage.

Nor is this all. With a large class of Christians, the Education Society must labor under a positive disadvantage. The Missionary Society operates directly and immediately for the extension of the church. The Education Society is not only deprived of this advantage, but it also labors under an equal disadvantage; namely, that while its efforts operate immediately for the extension of the Gospel, they operate immediately to confer an inestimable personal advantage on the young men who are selected as the objects of its charity. It may seem strange at the first sight, that this should be deemed a disadvantage. Nor is it such in all cases. Over minds of a certain class, this circumstance gives to the cause a positive advantage. But with Christians of another and much larger class, it is far otherwise. Let me illustrate my meaning. A farmer, who cultivates his land with his own hands and the hands of his sons, and who is able to gratify the benevolence which religion inspires, by contributing a few dollars annually to charitable objects, is told how great is the deficiency in the number of well instructed ministers; and he subscribes his dollar a year to the Education Society. His neighbor, poorer than he, has a boy who gives evidence of piety and talents. This boy becomes a beneficiary. He is taken from the plough, or workshop, and by and by goes to college. The good man of whom I speak, still pays his dollar, though perhaps his own sons begin to envy their former playmate his enjoyment of what they suppose to be the ease and happiness of a college life. The beneficiary comes home to spend a vacation.—His parents hail his return with a pride in his improvement and prospects, which they could not hide if they would—and perhaps would not if they could. His brown, sun-burnt features have acquired something of the paleness and delicacy which results from studious confinement; and his laborer's attire has been exchanged for such a dress as shall not make him singular among his new companions. Our good contributor, as he looks on the boy, cannot see the future herald of salvation; he discerns only the son of his poor neighbor;—and presently, as he thinks of his annual donation, he forgets that by making it he is contributing to send the Gospel through the world, and remembers only that he is giving dollar after dollar, to place his poor neighbor's son in a rank of society which his own children have no particular prospect of attaining. Now, there are a ver-



few good men, who have not enough of what we call *old Adam* remaining about them, to interpose in such circumstances, a very serious obstacle to any further contribution for the object in question. At least we may say that the man whose zeal in behalf of the Education Society would not be moderated by such circumstances, has more piety than any of us would venture to lay claim to, before some similar experiment had been tried upon us.

All this, Mr. President, goes to show, what I have already said, that, with a large portion of the Christian community, the Education Society is not only destitute of all that adventitious interest which does so much for the popularity of missions, but also labors under very considerable disadvantage arising from the fact, that its beneficiaries are necessarily raised into a higher walk of life than they would otherwise have been able to move in. But there are Christians, whose circumstances are such in respect to rank and local situation, that with them this fact constitutes no disadvantage;—and there are those whose habits of thought and action are such, that to them this very circumstance is a source of high additional excitement.

Here then, Mr. President, I find the reason of the fact, that in this cause the young men of Boston have attained their so honourable pre-eminence. The young men who constitute this Society, are removed from the sphere of that unfavorable influence which I have described; and therefore there is nothing in the fact that these beneficiaries are raised from poverty to a station of honorable usefulness, that can have any effect to disturb their efforts, or to moderate their zeal. But on the contrary, to them with their habits of feeling and action, this very fact is an occasion of still deeper interest. They are able, at least, in some degree, to sympathize with the sorrows and the aspirations, the trials and hopes, of a young man struggling with embarrassments of every description, and looking forward to the day when all these trials shall be abundantly rewarded, in the satisfaction of exerting for God and the church, a wider and a mightier influence. And the thought that they are contributing to help on the struggling and half discouraged adventurer, excites them, whenever they remember him, to renewed exertions in the cause.

Now I ask—if these are the causes which have operated to secure for the Young Men's Education Society the patronage which it has already obtained, what reason can be assigned why they ought not to operate so as to secure for it a patronage still more extended? If the cause of the American Education Society, comes to the Young Men's Society of Boston with an advantage so great and peculiar, why is it not their duty to make great and peculiar efforts, and to distinguish themselves above all other classes in the community? If there are Christians who cannot sympathize with the special embarrassments and trials of charity students, and in whom therefore an uncommon degree of Christian principle is necessary to secure their contributions to this cause, then it is the duty of those who do not labor under this disadvantage, to make still higher exertions.

The point which I have endeavoured, with less success indeed than I might wish, to illustrate by these remarks, is this—that the cause of the Ame-

rican Education Society comes to the Young Men's Society of Boston with a peculiar force of appeal; and the conclusion to which I would bring them is—that therefore this Society, which is designed to unite and concentrate their efforts, deserves the attention and patronage of every young man in this city, who regards the condition of 600,000,000 of men destitute of the preaching of the gospel.

#### MISSISSIPPI BAPTIST ASSOCIATION.

*Extract from the CIRCULAR LETTER of the last annual meeting in October, 1824; written by Rev. ELISHA ANDREWS, Jun.*

The following extracts contain much useful instruction.

Under circumstances like these, spiritual religion declines in the heart of the Minister of Christ, and in the hearts of those who attend his ministry, through their neglect to afford him that encouragement he needs. But you reply, perhaps, "The work is the Lord's and he will carry it on." And so he will carry on his work, *even here*. These woods and waters shall witness the display of his gracious power in the conversion of souls, and echo the songs of the redeemed. This wilderness shall blossom; but it may not be till you shall have mingled with the dust, and the curses of your ungodly sons may have followed you, that you gave them no better example, no stronger evidence of your attachment to the Redeemer's cause, by procuring for them the instruction of his ministers and teaching them to reverence his Sabbath; or till some one of them, more thoughtful and serious, shall reflect, how much the self withholden from the service of God was the object of your worship, and shall restore it to its legitimate owner, that he may avert the curse of idolatry from his own soul. Remember that God has no less ordained the means of accomplishing, than the end to be accomplished. The gold and the silver are his; he has committed them to your care, to be used at his direction; and if you do not faithfully discharge the trust committed to you, he may say to you, "give account of thy stewardship, for thou mayest no longer be steward." It is not our wish, brethren, by remarks like these, to exalt ourselves as men: in this relation we are equally sinners as others, and need the same sanctifying grace to fit us for the kingdom of God. But it is our wish to impress your minds with the important truth, that "it hath pleased God, by the foolishness of preaching, to save those that believe, and that the faithful labors of every pious minister will prove a savor of life or death to those who hear him. We wish also, to remind you in the fear of God, that while a wo is denounced on the minister who does the work of the Lord unfaithfully, so if the gospel be hindered through your neglect to encourage and assist those to whom the dispensation of it is committed, you have no possible means of escaping the doom awarded to that unjust servant, who hid his Lord's money instead of putting it at usury. But in addition to the support of the public ministry, every man, and especially every one who calls himself a disciple of Christ, has important duties to perform towards those committed to his charge, or with whom he associates. Parents have it in their power



to do much for the cause of religion, by early impressions made on the minds of their children. God in his providence speaks to every parent, "take this child and bring it up for me." When we look around us and see the woful deficiency of able ministers and defenders of the pure faith of the gospel, we are loudly called to this important duty. Perhaps some of our sons may be raised to the important station of pastors in our churches, to stand as the pillars of their support. Instruction is the means God usually employs in operating on the heart, whether of childhood or riper age; and we must be highly criminal if we neglect this means, where it is committed to us. Let us, then, as a powerful means of supporting the gospel, early impress on the minds of our children, the sublime doctrines, precepts and evidences of Christianity, let us early and habitually lead them to the sanctuary and the altar; let us endeavour, by divine assistance, to form their earliest feelings to piety and devotion. Recollecting the awful truth, that if their souls perish through our neglect, their blood will be required at our hands.

We have also, still other duties to perform for the advancement of religion, which relates more peculiarly to the ministry. Our ministers are few and feeble. The means, then, must be provided for educating men among us, as God may raise them up to the great work, or else of enabling them to come to us from other regions. We need, in this part of the vineyard, an increase of well informed ministers, if we would see the walls of Jerusalem built up. God forbid that we should detract from the honour of those uneducated fathers and brethren, who have shone as stars of the first brilliancy in the Christian hemisphere, and have turned many to righteousness. No, we venerate their piety; we rejoice in their success, and would emulate their zeal. But the present is a time that calls for men of other qualifications joined with theirs. In the age that has gone by, the chief duty of the gospel minister was to arouse the careless, and call sinners to repentance. Now he has an additional labor to perform. He has now to meet, not a sleeping, but an active, and insidious foe. Infidelity, entrenched behind an array of science, has, of late, assailed the church in every form, and by every manner of attack. Such a foe is likely to be met successfully, only by the weapons of sanctified science, wielded by the servants of God. It is true, he may sometimes confound the haughtiness of lettered infidelity, by the feeblest means: but this is not his ordinary mode of operation. The age of miracles is past. Means are now required in some measure proportioned to the work to be performed. We need men trained,

"By every rule of heavenly discipline,"

to the sacred warfare. Men who are thoroughly armed and able to carry the assault to the very gate of the enemy, to storm his garrison and drive him from his last entrenchment. But where are these men to be found? Are we to sit down in careless unconcern and wait the Lord's time? And do we thus act in our worldly concerns? We have equally a duty to perform in both, and the criminality of neglecting either, must be proportioned to its importance.

There is still another duty to which we desire to direct your attention. It is the duty of Christian sympathy with your ministers. You can do

much in this way to relieve their burdens and give success to their labors. They need your sympathy, your prayers, your counsel, your encouragement. Let your seat be always filled in the house of God, and especially at the meetings of the church. Stand by your minister in every trouble, and bear him on your bosom in every approach to the throne of grace. Thus secured in the affection of his people and encouraged by their prayers, he preaches with confidence of success—your own souls are fed, and the church revived.

The general indifference that prevails, to such an alarming degree, on religious subjects and duties, arises from an entirely wrong estimate of the soul, and of all that concerns it. The soul is the man. It is this, and this alone, that gives importance or interest to his existence. This is a proposition often acknowledged: it is acknowledged, however, not as a practical truth, but as merely a speculative opinion, that has no influence whatever in governing the life. Indeed, the majority of mankind, and a fearful proportion of those who profess to be Christians, seem in all their conduct, to reverse the proposition, and then to give it the entire government of their actions.

The language of their deportment is, "every thing else must be well attended to first—a good prospect for comfort and ease in life must be secured—a good reputation must be established—a rising family must be provided for, and then—yes, then, if there be a little time left for the concerns of my soul, and a few mites for the treasury of the Lord, these things must not be neglected. But were the worth of the soul and its spiritual interests really felt, as the awful retributions of eternity will reveal them to every individual, no such delaying of its great concerns, no indifference to its future state could exist for a moment. No, so far from it, every bosom would heave with solicitude, and every voice demand the *word of life*. Yet, notwithstanding the indifference which is so criminally manifest among us, there are those who feel and act. Much is doing at the present day.—Great efforts are making for the spread of the gospel, and every effort seems to meet the most ample encouragement. The world appears to be bursting those fetters of inaction and sloth which have bound it since the fervour of the Reformation subsided. Christians of every Protestant denomination seem united in the assurance, that "the time is fully come when the Lord's house shall be builded." Indeed, we live in an age when any approach to indifference can be viewed in no other light than as criminal. Christians of our own communion, in our own country—yes, in almost every section of our widely extended territory, except in this, are awake to the eternal interests of their fellow men. And, brethren, shall not we awake? or will we sleep on till the trumpet of the Arch-angel, and the thunders of the final judgment arouse us?

#### WYANDOT INDIANS.

The Methodist Magazine contains a letter from Bishop Soule giving an account of his visit to the Christian Indians at Upper Sandusky, (Ohio.) A short time since these Indians were shrouded in all the darkness of paganism and addicted to every vice. The change that has been wrought, must carry conviction to the heart if it does not stop the mouths of those, who hate the cause of missions and of God.



"A large majority of the nation" says Bishop Soule "have renounced their old religion, and embraced the Protestant faith, and they generally give ample proof of the sincerity of their profession by the change of their manner of life. Those especially who have joined the Society, and put themselves under the discipline of the church, are strictly attentive to all the means of grace, so far as they understand them, in order to obtain the spiritual and eternal blessings proposed in the Gospel: and the regularity of their lives, and the solemnity and fervency of their devotions, may well serve as a reproof to many nominal Christian congregations and churches. As individuals, they speak humbly, but confidently, of the efficacy of divine grace in changing their hearts, and of the witness of the Spirit, by which they have the knowledge of the forgiveness of their sins, and of peace with God, referring others to the *outward and visible change* which has taken place, as the evidence of the great and blessed work which God has wrought among them. The happy effects of the Gospel are becoming more and more obvious. Their former superstitions have almost entirely yielded to the force and simplicity of truth. The wandering manner of life is greatly changed, and the chase is rapidly giving place to agriculture, and the various necessary employments of civilized life. The tomahawk, the scalping knife, the rifle, and the bow, are yielding to the axe, the plough, the hoe, and the sickle.

[After alluding to the evils arising from the residence of traders in the vicinity of the Indians, the Bishop proceeds to a particular account of his visit.]

"We arrived" he says "at the mission house on Friday evening, August 6th, and found the family and school children in tolerable health. Saturday we visited the farm, the location of which is delightful and convenient. They have reaped a small crop of wheat and oats, and have about sixty acres of corn growing, as fine in appearance as any I have seen in the western country. They have also raised a fine crop of flax, and have a great variety, and abundant supply of vegetables.

Three very important purposes are answered by this department of the Missionary establishment. The family and school are supplied with bread by their own labours; the boys are furnished with an opportunity of acquiring a practical knowledge of agriculture, and an example is exhibited to the Indians, who frequently visit the farm, and observe the manner of cultivation, and the advantages arising from it; and nothing is more obvious than their disposition to imitate. Hence their fields are opening, and in many instances present the most pleasing and promising appearances.

Sabbath,—We attended public worship with them. A large number of the Indians assembled, some of whom came sixteen miles, which is their regular practice on the Sabbath. Bishop M'Kendree preached to them by an interpreter, and I addressed them after him through the same medium. Prior, however, to the opening of the meeting of the English, Mononcu prayed, and they sang a hymn in their own language. After the regular exercises were closed, they held a prayer meeting, in which a number of the Indians prayed in a most solemn, impressive, and affecting manner. It was truly delightful to notice the so-

lemnity, attention, and pious feelings of this assembly, so recently emerged from the ignorance and stupidity of their Pagan state. After four or five hours employed in devotional exercises, it was with manifest reluctance that many of them retired from the house of prayer. Devotion appears to be their delight. In view of such a scene my heart kindled with gratitude to the Father of mercies, and I was ready to exclaim with pleasing admiration, "What has God wrought!"

Monday,—We visited the school, and examined into the progress of the boys and girls in their learning; and the result was most encouraging. They spell and read with great propriety. Several classes are reading in the Testament, and one large class in the Preceptor or English Reader. They are also making good proficiency in writing. Of their native genius and vivacity they give demonstrative evidence. Indeed I am persuaded that I never saw an equal number of children together in any school, where there was a greater display of intellect, or a more obvious capacity of improvement; and I am certain I never saw a school where there was equal subordination, peace and quietness. The boys engage in the various labours of the farm with readiness, cheerfulness, and propriety; and we had the pleasure of seeing the girls sew, spin and weave, and variously employed in the business of the family; in all which, considering their opportunity, they certainly excelled.

Tuesday,—We met, agreeably to previous invitation, a number of the Indian leaders, among whom were several of the chiefs, and the Moderator in the national councils, together with two interpreters. After opening the meeting with prayer, Bishop M'Kendree informed them that we should be glad to hear from them how the church was prospering, the state of the school, and whether any thing more could be done for its prosperity: with any other matters which they might wish to communicate; assuring them that we were their friends, and would be glad to do them all the good in our power. After the interpreter had fully informed them of our wishes, a momentary pause ensued, when they arose and spoke in succession, as follows:—

Mononcu. "My old brothers, I have many reasons to praise God for myself and for my nation. I believe that God has begun a great work, and hope he will carry it on. I have tried to talk to my people, and to pray for them. If I know my own heart, it is my intention to be wholly for the Lord. I believe that religion is in a prosperous state; that those who have professed are generally steadfast. The wicked have been taught that there is no half way place for them. I often feel infirm and weak, but I trust in God. My constant prayer to God is, that his work may revive, that his people may be blessed, and that the wilderness may flourish. I am sorry that some of the older brethren are absent who could speak better, and could give you more information. I am not able to communicate my own mind. Brother Finley will be able to give you better information than I can. Last spring when brother Finley was gone, there was some difficulty. We seemed to be discouraged, and were like children without a father; and some were disposed to go away. The wicked Indians were encouraged by his absence,



and did all they could to turn away others who were weak, from the right way; but since his return things have become better, and are now nearly as prosperous as they were before. I believe that God has appointed our brother Finley for this mission. All those who are religious in the nation, if they were here, would speak the same thing. The people in general are attentive to the word, and many come a great way to meeting, and I believe there will be a great work of God. I am thankful that my old brothers have sent brother Finley, and hope they will not take him away.—They might send a better man, but they cannot send one so well acquainted with the affairs of the Indians. We know him, and he knows us, and can live like us. I believe every brother in the nation is praying for brother Finley to stay. Many of our old people are rejoicing for the blessings of the school; for the great change which has been produced by it. Before the school was set up, our children were wild, like the beasts of the wilderness. They are not so now; but are tame and peaceable. I have seen many of the children on their knees, praying in secret. We old people cannot expect much benefit from the school ourselves; we are too old to learn; we shall soon go to rest. But the children will rise up improved, and the school and religion will improve and benefit the nation in future generations."

*Peacock.* "I thank God for the privilege of meeting with our old brothers to-day. I have but a few words to speak. God has done great things for us. The people are greatly changed in their way of living. I was a long time between two opinions, whether I should hold on to the old way, or embrace the new. But God directed me to the right way, and since that I have always been determined to hold on. I shall not live long, and can do but little. But I hope the young ones who are springing up will carry on the work. I am much attached to our brother Finley; and I suppose the reason is, because it was under his prayers and exhortations that I was brought to know the truth. And this is the case with many of the nation."

*Sumenduwat.* "I am thankful to God that he has been so kind as to bring our old gray headed brother to us again. I will inform our old brothers, that though I am young in the cause, I enjoy the love of God. My tongue is too weak to express what God has done for me and for my people. The providence of the Great Spirit was wonderful in sending the gospel among us, in preparing the way before it came, that it might be understood. No longer ago than I can remember, and I am young, we had a way of worship. But it was all outward, and there was nothing in it to reach the heart. Those who taught us would say good things, and say and do bad things. But now they live as they speak, and the people are affected. They weep, and their hearts, and words, and actions are changed. The school will be a great blessing. The children learn to read the word of God, and to work with their hands, and to be good. Some day they will rise up to preach the word, and teach the nation. It is impossible to describe the mighty change which has taken place. Go into families morning and evening and you hear them praying for the spread of the Gospel in the wilderness, and many weeping and rejoicing for what God has done. This is all God's work,

He will continue it. We must be faithful and leave it all to him. My word is very feeble; but my brothers can draw out my mind, and know what I mean; and they will excuse the weakness of my speech."

*Big Tree.* "I am young, but I wish to say a few words. God has done a great work in this wilderness, which but a short time past was in great darkness. There is now much zeal in his ways. When you go into families you hear the old people and the young people talking about this good work, and what God has done for them. When our brother was preaching last Sabbath, and telling what effect the good word had wherever it went, I looked back and remembered what we were before the word of the Lord came among us, and what effect it had. Many witnesses were there of the truth of our brother's word. The school is a great blessing. When my little children come home from the school, they talk about the good things they have learned. They are very much altered—much better than they were.—I have been a very bad man, but God has changed my heart, and I now love God, and wish to do right; and do good to my people and to all men."

*Driver.* "I wish to speak a few words. I am like one set out to follow a company which had gone before. But I have much cause to bless God that I have set out, and since I started I have been always determined to hold on, and live according to the good word. Sometimes there are little jars in the church, as there will be among children.—But when these jars take place, we pray to God, and peace is restored. God has done a great work for me and for the nation. Sometimes through the eye of faith I can view the beauties of heaven; and I rejoice in the prospect of it. I believe God who has begun this work will carry it on; and that the school is the place from which the word of God will start out. And I pray God to bless the children, and make them teachers and leaders of the nation."

*Mononcu* then rose, and closed the communications on the part of the Indians, as follows:—"My old brothers, you have heard your young brothers of the wilderness in their way. You can now judge for yourselves what the state of the church is, and what is necessary for us. Brothers, we are weak and helpless in every thing, and need help and advice from you. I am sorry our older brothers are not here; but I will make one request, and I am sure the whole nation would speak the same, let our brother Finley continue with us. If he should be taken away, the wicked would grow strong, and the weak members would be discouraged. The school would be weak, and the little children would come round him and weep as if their father was leaving them. We ask that he may be continued with us. Death will soon part us—we shall not live long. But I hope we shall all meet in heaven, and be happy for ever. I thank the good people every where who have been kind in helping us, and sending the good word to us; and those who have fed, clothed, and taught our children. And I pray that the work of the Lord may continue and increase, and that all the children of the wilderness may receive the blessed word."

Here closed this dignified chief; but his noble soul was full and overflowing with his subject.—



Never did feelings more pure animate the heart of man; for they were evangelical. With a countenance beaming with all he felt, and with eyes flowing with tears, he left his seat and flew to embrace us. The scene was indescribable. After they had closed their talk, we addressed them collectively, expressing our satisfaction and pleasure in meeting them, and in hearing from them things which they had communicated, and especially in visiting the school, and noticing the improvement of their children. At the same time they were encouraged to persevere both in religion and civilization. This truly interesting and profitable interview being closed, we dined together in the dining room of the Missionary family, and then parted with those feelings of Christian fellowship, which are not often experienced in the circle of the rich and the gay.

### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 29, 1825.

*American Bible Society.*—The Treasurer of the American Bible Society acknowledges the receipt of \$3,590, in the month of December.—The issues from the Depository during the same month, were Bibles, 2813; Testaments 2905; total 5713; value \$3194 43.

### INSTALLATION.

At Watertown on the 19th inst. the Rev. Darius O. Griswold, late of Saratoga Springs, was installed over the Congregational church and society. Rev. Mr. Roberson made the introductory prayer; Rev. Mr. Hart preached the sermon; consecrating prayer by Rev. Dr. Beecher; charge to the pastor, by the Rev. Mr. Andrew; charge to the people, by Rev. Mr. Pierce; right-hand of fellowship, by Rev. Mr. Mason; concluding prayer, by Rev. Mr. Camp. The exercises were appropriate and solemn.

### ORDINATION.

Ordained, by the Otsego Presbytery, on the 30th Dec. 1824, at West Hartwick, N. Y. Rev. John H. Prentice, as pastor of the first Church in that place. Introductory prayer, by Rev. Mr. Avery; sermon by Rev. Mr. Putnam, from John xxi. chapter 17th verse: "Simon, son of Jonas, lovest thou me? Feed my sheep." Consecrating prayer by Rev. Mr. Donaldson; right hand of fellowship presented, by Rev. Mr. Bogue; charge to the candidate, by Rev. Mr. Andrews; charge to the people, by Rev. Mr. Smith; concluding prayer by Rev. Mr. Wickham.

The weather was remarkably pleasant, the singing was performed with taste and elegance, and the large concourse of people, collected on the occasion, appeared much gratified with the services of the day. [Communicated.]

### OSAGE INDIANS.

The two Osage youths spoken of in the letter from Rev. Mr. Vaill, have arrived at the Foreign Mission School at Cornwall. Their English names are Stephen Van Rensselaer and Robert Monroe. They are about fifteen years of age and both relations of Tally the second Chief of the nation. The accession of these youth to the Cornwall School, on whom we may look as the future missiona-

ries to the Osage nation will increase the interest already felt by a christian public for this important Institution.

These young men, viz. Ha-boh-chinto and Wah-che-oh-heh, (says Mr. Vaill) whom we have named Robert Monroe and Stephen Van Rensselaer, are full-blood Osages. God has given them a desire to go, and see their christian friends by whose liberality, this mission is maintained, and to enjoy the greater privileges of the school for heathen youth in Connecticut. This desire we have fostered; and have hailed it as the brightest evidence that God is working in the hearts of those poor people. It is now a year since they began to breathe forth such a desire; and instead of diminishing, it has increased. Their relations, who, two years ago, were scarcely willing to have their sons leave their village, unless to go to war, are now not only willing, but anxious to have them go to the East. The Osage nation constitutes a large proportion of our aboriginal brethren. The number of souls is estimated at Ten Thousand. These need the light of the gospel. Your missionaries have been labouring for them nearly four years, according to the wisdom and grace given unto them. And though the success has been comparatively small, yet they have not, as they trust, laboured in vain. They have the satisfaction of seeing a school of twenty promising children, a settlement of ten or twelve families, who are becoming industrious, an increasing friendship for the mission family, and of beginning to scatter among them, the light of truth. As a probable means of hastening on the reformation of this people, we look forward a few years to the time when these two sons of the forest, so lately rescued from the hunting camp and the war party, shall return, laden with the experience of God's mercy, which he manifests to his chosen. It may perhaps be too sanguine in us to hope for so great a blessing. But we will hope in God; for his hand is able to perform this thing. And he loves to glorify the riches of his grace in the conversion of the heathen. The conversion of these young men is the chief of our desire concerning them. Their health, their good behaviour, their general improvement and their reputation are indeed desirable, but there is nothing short of the power of grace, which will keep them from falling back again, into the dismal darkness of paganism. Need I suggest the probable amount of good which will result to these youth themselves, to their people, to the tribes around, and to the souls of thousands yet unborn! Only trace the subject, in your own imagination but a little way. These youth, if converted to God, will become powerful auxiliaries to the mission, and the salvation of many, may be the glorious result. Need I urge you to pray for these youth in a particular manner! While you are praying for them, and doing all you can to encourage them, your missionaries will labour trusting in the God of grace to give them strength.

### MEMOIR OF CATHARINE BROWN, A CHRISTIAN INDIAN OF THE CHEROKEES.

We have before us an interesting volume of this title by Rufus Anderson, A. M. Assistant Secretary of the American Board of Commissioners for Foreign Missions, Boston, published by S. T. Armstrong, 1825.

The readers of the Religious Intelligencer, have seen some of the letters of this extraordinary youth, and are



partially acquainted with her history. But the work which we are recommending, comprising nearly 200 duodecimo pages, will be read with much interest, and we have no doubt its publication like the memoirs of Mrs. Newell, will tend greatly to promote the cause of Missions.

The Recorder and Telegraph, in reviewing the work has given a sketch of her life from which we select the following:—

Catharine Brown was born in the year 1800. Like the other members of her tribe, she lived without education or the knowledge of Christianity till the Missionaries of the American Board commenced their labours among the Cherokees in 1817.—Catharine, now at the age of 17 or 18 years, had already learned the English language in the family of a Cherokee friend, also the letters of the alphabet, and to read in words of one syllable.—Through this twilight of intelligence, she was able to discern the beauty and loveliness of a well-educated mind; and no sooner did she learn of the establishment of a school at Brainerd, than she besought her parents to send her thither, though at the distance of a hundred miles. Her request was granted, and she joined the school. July 9, 1817.

Catharine was beautiful, modest, and prepossessing in her demeanour. She was a child of nature in its most attractive forms. And yet it was easy to perceive that she loved herself, her ornaments, and her dress. So much so, that when she presented herself for admission to the school, the missionaries were apprehensive she would not consent to their regulations, particularly that requiring manual labor of the scholars. She however made no objection; and so astonishing was her progress, after admission, that in sixty days she was able to read intelligibly in the Bible, and in ninety days could read as well as most persons of common education. After writing over four sheets of paper she could use the pen with accuracy and neatness, even without a copy.

But a different train of thoughts were about to occupy her mind. For some weeks she had been rather unusually serious:—but on the last Sabbath of Mr. Cornelius's preaching at Brainerd, (Nov. 1817) her mind was deeply affected, and she was constrained to seek in earnest for an interest in the Saviour of sinners. In December following, she cherished a hope that she had found acceptance through his blood. She now became extremely anxious for the salvation of her brethren and sisters, the Cherokees.

"She wept and prayed for them, in secret places, as well as in the company of her female friends at their weekly prayer-meetings. Among the rest, the case of her brother David, then on the Arkansas river, was specially interesting. One morning, having retired to the neighboring woods for devotion, she became so deeply engaged in prayer for this dear brother, that the time passed insensibly, and she remained in her sacred retreat till the sun was near setting. She had been favoured with unusual nearness of access to her heavenly Father, and returned home with an humble confidence, that He would fully answer her prayers. After David had gone to New England to complete his education, having previously given satisfactory evidence of piety, she related these facts to a confidential friend, and said she wished to remember them with gratitude."

She was baptized Jan. 25th, 1818, being regard-

ed as the first fruits of missionary labour among the Indians, under the direction of the American Board. Since then, about one hundred adult Cherokees have received the same ordinance, preparatory to admission into the church of Christ. She was admitted to full communion March 29th, of the same year.

On the 20th November, Catharine was removed from Brainerd by her father, Mr. John Brown who then purposed emigrating to the Arkansas without much delay. The parting scene is thus described by the missionaries:

"We had a very affecting scene, in the departure of our sister Catharine. Her father and mother, returning from the Agency to go to the Arkansas, stopped yesterday for the purpose of taking her with them. She knew that she needed more information to be prepared to go alone into the wilderness, and intreated them to leave her with us a little longer. She is their only daughter; and they would not consent on any terms. The struggle was very severe. She wept and prayed, and promised to come to them as soon as she had finished her literary education, and acquired some further knowledge of the Christian religion. We engaged that she should be provided for while here, and assisted in going to them. Her mother said, she could not live, if Catharine would not now go with them. Catharine replied, that to her it would be more bitter than death to leave us, and go where there were no missionaries. Her father became impatient, and told her, if she would not mind him, and go with them now, he would disown her forever; but if she would now go, as soon as missionaries came to the Arkansas, (and he expected they would be there soon,) she might go and live with them as long as she pleased. He wished her to have more learning.

"Never before had this precious convert so severe a trial; and never, perhaps, did her graces shine so bright. She sought for nothing but to know her duty, and asked for a few minutes to be by herself undisturbed. She returned, and said she would go. After she had collected and put up her clothing, the family were assembled, a parting hymn was sung, and a prayer offered. With mingled emotions of joy and grief, we commended her to the grace of God, and she departed.

"Precious babe in Christ! a few months ago brought out of the dark wilderness; here illumined by the word and Spirit of God; and now to be sent back into the dark and chilling shades of the forest, without one fellow-traveller, with whom she can say, 'Our Father!' O ye, who with delight sit under the droppings of the sanctuary, and enjoy the communion of saints, remember Catharine in your prayers."

The following extract from her journal, was written the day before she left Brainerd:

"*Brainerd, May, 30, 1820.*—To morrow morning I shall leave this school, perhaps never to return. It is truly painful to part with my dear Christian friends, those, with whom I have spent many happy hours in the house of worship. I must bid them farewell. This is the place where I first became acquainted with the dear Saviour, He now calls me to work in his vineyard, and shall I, for the sake of my Christian friends and of my own pleasures, refuse to go, while many of my poor red brothers and sisters are perishing for lack of knowledge? O no. I will not refuse to go.—



I will go wherever the Saviour calls me. I know he will be on my right hand, to grant me all the blessings that I shall need, and he will direct me how to instruct the dear children who shall be committed to my care."

Catharine commenced her school with about twenty scholars, and the number soon increased. After continuing in it three quarters of a year much to the satisfaction of her scholars, their parents, and the missionaries, she relinquished it to the charge of Mrs. Potter, that she might herself be able to prosecute some higher branches of study, in the hope of greater usefulness to her people.

But her course of life was almost run. From the time she left Brainerd, she seemed in general to think it so; yet, as her times were in the hand of God, she felt it her duty not to deprive herself of the means of doing good, should her days be prolonged beyond her expectation. Early in the year 1823, the seeds of consumption began to take deep root in her constitution, and the scene of her departure seemed evidently to be drawing near.

About the middle of May, she was reduced very low by a hemorrhage from the lungs, and for a few days was viewed as on the borders of the grave. Mr. Bascom's journal of the 19th contains the following paragraph.

"I have rarely if ever seen a more lovely object for the pencil, than she appeared to me on her dying bed. The natural mildness of her features seemed lighted with a beam of heavenly hope, and her whole aspect was that of a mature Christian, waiting with filial patience, the welcome summons to the presence of her Lord."

Mrs. Potter says—"Death was now disarmed of his terrors. She could look into the grave without alarm. She confessed her sins with great meekness, and mourned that she had not been more faithful in the service of God; yet rejoiced to resign her soul into the hands of her Redeemer.

"Once, when I visited her, she affectionately took my hand and said—"My dear sister, I have been wishing to see you for several days. I have thought a great deal of you and Mr. Potter. I love you much, but am going to leave you. I think I shall not live long. You have done much for me. I thank you and hope the Lord will reward you. I am willing to die, if it be the will of God. I know that I have experienced his love. I have no desire to live in this world, but to do good. But God can carry on his work without me. I hope you will continue the meetings of females. You must not be discouraged. I thought when I should get to the Arkansas, I would form a society among the females, like ours. But I shall never live to get there. I feel for my dear parents, but the Lord will take care of them."

"At another interview, she said,—'I feel perfectly resigned to the will of God. I know he will do right with his children. I thank God, that I am entirely in his hands. I feel willing to live, or die, as he thinks best. My only wish is, that he may be glorified. I hope, should I ever recover, I shall be more faithful in the cause of Christ than I have ever been.'"

"On the 23d," says her physician, Dr. Campbell "she seemed to have the most cheering evidence of her interest in the Lord Jesus. Thus she exclaimed—"Now I am ready to die. Oh

how delightful is the view of my Saviour! How happy shall I be when I arrive at my Father's house."

It being impossible for Dr. Campbell to attend upon her at a distance of 40 or 50 miles from his residence, she was carried on a litter, (being unable to ride in a carriage) six miles to the Tennessee river, then down the river 40 miles in a boat, and from thence about five miles in a litter to Limestone, Alabama, the residence of Dr. Campbell.—Here, with every attention which could possibly be afforded, she continued to languish, with only such intervals of apparent relief as are common in cases of consumption. On the 13th of June, her friend, Mrs. Potter, who had followed her to Limestone, wrote a letter to Catharine's brother David, informing him of her illness.

"When about to close the letter, says Mrs. Potter, I went to her bed side and said, 'Catharine, what shall I say to your brother for you?'"

"After a short pause, she replied, 'If you will write, I will dictate a short letter.'"

"Then raising herself in the bed, and wiping away a tear, that was falling from her eye, she with a sweet smile, began to relate what God had done for her soul while upon that sick bed.

"To my partial eye, she was at that moment, an interesting spectacle, and I have often wished, that her portrait could then have been taken.—Her countenance was softened with the affectionate remembrance of an endeared brother; her cheek was a little flushed with the exertion of speaking, her eye beamed with spiritual joy, and a heavenly smile animated the whole scene. I shall never forget it, nor the words she then whispered in my ear."

We cannot withhold a brief extract of the letter which she dictated on this occasion.

"I have found, that it is good for me to be afflicted. The Saviour is very precious to me. I often enjoy his presence, and I long to be where I can enjoy it without sin. I have indeed been brought very low, and did not expect to live until this time. But I have had joy, such as I never experienced before. I longed to be gone; was ready to die at any moment.

"I love you very much, and it would be a great happiness to me to see you again in this world.—Yet I don't know that I shall, God only knows. We must submit to his will. We know, that if we never meet again in this world, the Lord has prepared a place in his heavenly kingdom, where I trust we shall meet never to part. We ought to be thankful for what he has done for us. If he had not sent us the Gospel, we should have died without any knowledge of the Saviour.

"I know I am his. He has bought me with his blood, and I do not wish to have any will but his. He is good, and can do nothing wrong. I trust, if he spares my life, he will enable me to be faithful to his cause. I have no desire to live in this world, but to be engaged in his services."

We are obliged to pass over many interesting things in her last hours.

"As death advanced, and the powers of nature gave way, she frequently offered her hand to the friends around her bed. Her mother and sister weeping over her, she looked steadily at the former, for a short time, filial love beaming from her eyes; and then,—she closed them in the sleep of death.



"She expired without a groan or a struggle.—Even those around the bed scarcely knew, that the last breath had left her, until I informed them she was gone.

"Thus fell asleep this beloved saint, in the arms of her Saviour, a little past 6 o'clock on the morning of July 18th, 1825."

### ON SAVING FAITH.

FOR THE RELIGIOUS INTELLIGENCER.

Mr. Editor,

I wish the writer of the first piece in your paper of Jan. 8th, would relieve my mind of a little difficulty. If I understand his language, he makes saving faith in Christ the *condition precedent* of all the salutary influences of the Holy Spirit. "He that believeth on me shall be saved," is drawn out into particulars. *He that believeth*, is to "believe in what Christ is, in what he has spoken, and in what he has done." *Shall be saved*, is a *blessing promised*, as a *consequence* of this faith. It reads then, He that believeth with the faith of the Gospel, or the faith that secures salvation, as a condition precedent to be done by him on his part, shall afterwards, as a blessing granted to him in consequence of that saving faith, *be saved*. In particular, he shall, in consequence of his faith, and subsequently to it, have his mind affected by the truth, shall have it applied to his heart by the Holy Spirit; shall *after the exercise of saving faith*, be brought to repentance towards God for his sins, and *faith in Christ as his saviour*; shall after this exercise of *holy* faith have his heart *renewed*, &c.

This view of the gospel method of salvation, suggests the following difficulties.

1. How can faith here be regarded as "the gift of God," if it is the condition precedent of all his gifts?

2. How a man can exercise holy faith *before* his heart is renewed? Can an evil tree bring forth good fruit?

3. How a man can exercise saving faith before he has his mind affected by the truth?

4. How the scripture representations of the necessity of a *new* heart, can be reconciled with the idea of only having the truth applied by the Holy Spirit to the *old* one?

5. How the same thing can be both cause and effect, or antecedent and consequent of itself, i. e. how a man can be brought to faith in Christ as his Saviour as a consequence of believing in Christ?

6. How this system can be reconciled with the doctrine of the sovereignty of God, in dispensing the gifts of his grace? If sinners while remaining *unrenewed* can do that of themselves, in consequence of which God is bound by his promise to renew and save them, it is not true that "he hath mercy on whom he will have mercy," but only that he will have mercy upon him that believeth in Jesus. In order to make the scheme complete, it ought to be added, what is perhaps sufficiently implied, that "sinners can no more make themselves a new heart, than they can make a new world," in apparent contradiction to Ezek. xviii.

31. And the plan would be, that all the gifts of divine grace, renovation as well as sanctification, are "decreed to be given in consequence of works foreseen," i. e. in consequence of faith in Christ, and that no divine grace is given or needed in or-

der to secure the first act of faith. It seems to me that this view acknowledges the sinner's dependence in words but denies it in fact. S. F. D.

*Extract of a Letter from a Lady at Saratoga Springs, to a friend in Rochester.*

"Where true vital godliness flourishes, there a missionary spirit prevails. I hope you will strive to promote and aid all missionary efforts; for I am persuaded they will continue and increase, and that this good word will abound more and more. We have formed, in this place, a "Maternal Association," which promises very great usefulness. We meet once a week, open and close the meeting by prayer, and we spend the intervening time by reading such books as treat on the education of children, and converse on the best method of training them up in the fear and knowledge of God. The state of religion is interesting here. There is a great excitement, and a great degree of engagedness among Christians. Six were added to the church at the last communion. In Malta and Ballston there is a good work. God is doing wonders in his Zion."

What a blessed work is this! Mothers seeking divine direction in the great and responsible business of leading their children in the way to holiness and peace—who will go and do likewise? Have we not many mothers in our Israel, who will rejoice to embrace the first suggestion of such a blessed means of doing good?

An account from Ontario says:

"More than two hundred souls have become the hopeful subjects of divine grace in Palmyra, Macedon, Manchester, Phelps, Lyons, and Ontario, since the late revival commenced. This is a powerful work; it is among old and young, but *mostly* among *young* people. Many are ready to exclaim, what has God wrought! "It is the Lord's doing, and it is marvellous in our eyes!" The cry is yet from various parts "come over and help us." There are large and attentive congregations in every part, who hear as for their lives. Such intelligence must be pleasing to every child of God, who rightly estimates the value of immortal souls, and wishes well to the cause of Zion."

[Rel. Advocate.]

### EDUCATION OF THE CHICKASAWS.

Washington, Jan. 5.—The delegation of Chickasaws who lately visited this city, came, we are informed, by permission of government, in compliance with their request, and at their own expense. One of the objects of their visit was to conclude an arrangement by which their annuity for one year, amounting to \$35,000, should be employed, under the direction of the government, towards the education and improvement of their children. We are gratified to learn that such an arrangement was effected. Five thousand dollars of the appropriations, we learn, are to be applied to the expense of erecting buildings, &c. and the remaining thirty thousand are to be invested in stock, the interest of which is to be applied towards the support of the schools.

We learn, further, that the plan of the government for the education of the Indians, as delineated in the regulations of the department of War, is that which they have adopted; and that the application of the money will be through the Rev.



Mr. Stuart, the superintendent of the school called Monroe, now in operation among them.

We are gratified to witness so decided a proof of the estimation in which the comparatively enlightened of our sons of the forest hold the improvements of cultivated life; and to witness the Chiefs of those unfortunate people, with all the feelings of civilized parents, employing their money and the remnant of their wretched lives, in making a provision which shall rescue their offspring from the sad condition in which they and their fathers have been for centuries involved.

## SUNDAY SCHOOLS.

### PLAN OF SCRIPTURE INSTRUCTION AND RECITATIONS.

"As far as I have been able to form an opinion from my experience in Sunday school teaching, I certainly consider it indispensably necessary, that children in general should be set certain portions of catechism, scripture and spelling, from Sabbath to Sabbath, which portions they shall be expected to repeat in preference to any thing else that may have excited their attention."—*Lon. S. S. Mag.*

NOTE.—The above extract is from a short paper in reply to the question, "*Is it advisable to limit Sunday scholars in the weekly lessons they are required to commit to memory, and how should they be regulated?*" The reply to this question as given in the London Teacher's Magazine, is judicious, and ought to be brought into notice: the improvement it suggests is a useful one, and it is desirable to see it generally adopted. It is certainly better that the teacher's judgment should be relied on for selections of Scripture portions for recitations in the school, and such a plan is highly to be commended above the ordinary custom of allowing scholars or parents to select portions for that purpose. The latter clause of the question urges a very proper inquiry, and the paper whence we make the extract is not conclusive on the points embraced in the question; but we are happy to observe that some of our American schools preserve excellent regulations in regard to the Sunday recitations from Scripture. It is a circumstance of much interest to Sunday schools, that in the restriction of recitations, a general reform has taken place; indeed, heretofore they have been unlimited, allowing neither time for the scholar to reflect upon, nor the teacher to apply the subject embraced in the portions recited. The following plan, including Bible instructions and recitations, has been matured and adopted in some of our schools, and it so systematizes the general plan of Sunday school instruction, that the excellence of the improvement is evident at its first survey.—The utility of that concert of measures on the part of all the teachers, which it proposes, is a feature strongly to be commended—a selection of portions for Bible instruction is prepared for the whole school, or rather for all those reading the Scriptures, which is limited at twenty verses, though many of the lessons comprise no more than ten or fifteen verses. The portion is read in each class, and at the close of the school is publicly propounded, as being the lesson for the following Sabbath. The scholars are directed to read it repeatedly through the week, and the teacher studies it previous to appearing at the school, and thus both are in a measure prepared to inquire into and receive instruction from the subject embraced in this regular portion. At the opening of the school

in the morning, the superintendent exhorts the school from some prominent point of the lesson of the day. The teachers then proceed to question the scholars on the portion, and to answer also their inquiries, after which, general instruction and explanation of the whole lesson is given in each class by the teacher. The lesson is the subject of consideration both morning and afternoon, reserving opportunity for reading the portion intended for the succeeding Sabbath. The lessons thus familiarized to the minds of the learners by their repeated perusal and the teachers' instruction; they will the more easily prepare it for recitation, and therefore those lessons are required to be regularly recited the Sabbath following, and being well comprehended by the scholar, it is briefly done in the morning of every Sabbath, to a teacher appointed for *that purpose*. By this plan a uniformity of instruction is pursued, and no perplexity in keeping the record of recitation, while the teacher being thus unembarrassed by hearing verses repeated, has more opportunity for giving religious instruction. This plan presents many advantages, yet we may suggest a further improvement, that would render it much more complete and effective. It is gratifying to notice that in this regulation a *due preparation* is required on the part of the teacher for the successive lessons, and as a unanimity of views is desirable, it might prove highly useful for the teachers and superintendents to meet for the purpose of conference on the appointed weekly lesson one evening during the week; or a special Bible class for that purpose might be organized to be conducted by the pastor of the church to which the school is connected, for the sole purpose of expounding the regular selection. Much interest would doubtless be excited among the parents and scholars, if a quarterly examination should take place in the school room on Sabbath evening, at which time leisure might be afforded for it, and a better opportunity of having many of the parents present. The examination should be of the classes collectively, and include all the lessons gone through during the past quarter. At the close of the examination premiums might be bestowed, or a general distribution of tracts. The facilities which this simultaneous course of Scriptural instruction seem to offer for Sunday schools, strongly recommend it to notice, and we hope that this improvement will be tested by some of the active superintendents of our Sunday schools.

### LEARNING.

"Learning does not always lead men to God; it often carries them from him. Indeed, when they study to be convinced of the evil of sin, and the vanity of the world; to fill their souls with heavenly wisdom, and devout affections towards God; and all this that they may be better able to convince and edify their neighbours; such learning truly leads men to God; the rest is folly."—"A man may have the knowledge of the word without the spirit."

### Obituary.

#### SUDDEN DEATH.

On the first Sabbath of this year, the Rev. Harvey Loomis of Bangor (Me.) went to the house of God at the usual hour of worship. He made no



mention of ill health to his family, nor after he arrived at the meeting house. He had been in the pulpit but a few minutes before he was observed to be sinking from his seat, and at the same instant a noise of distress was heard. The people took the alarm, and in a moment some were supporting him. But he took no notice of them, nor uttered a word. In a short time, at most, not more than ten minutes, all signs of life vanished.

The sermon which he had prepared for our instruction was from the text, "This year thou shalt die." It was appropriate to the commencement of the year. The subject was well chosen, and treated in a manner that would have rendered it instructive; but God had selected another method of admonishing this people. Instead of listening to the voice of their teacher, they were called to attend to the direct address of Jehovah. The scene was solemn and deeply impressive.

Died, suddenly at Chatham, (Middle Haddam society,) Rev. David Selden, aged 64.

#### MISCELLANY.

#### GEORGIA AND THE CREEKS.

*From the Georgia Journal, published at Milledgeville.*

The Negotiations with the Creek Indians at Broken Arrow have been suspended for the present. The commissioners, we understand, found not so much difficulty, in arranging the grounds of a treaty with M'Intosh and his chiefs, for all the lands within our boundary. But as the commissioners were expressly instructed to treat with the *Creek Nation*, and as M'Intosh and his adherents constitute but a *part* of the nation, nothing could be done without a modification of the instructions. Colonel Campbell, one of the commissioners, goes forthwith to Washington, and will personally exert himself to procure such a modification of the instructions under which he, in conjunction with the other commissioners, has acted, as will lead to the conclusion of a treaty equally beneficial and satisfactory to all the parties concerned. It is hoped and believed that this may be done in time to have the treaty laid before the Senate of the United States previous to the 4th of March.

From this paragraph, say the Editors of the New York Observer, we strongly suspect that there is a fixed determination on the part of the Georgians, to deprive the Creeks of their country by unlawful means. It seems that the great body of the nation are still resolved not to part with another foot of their lands, and that arguments and gloquence have been employed in vain to shake their resolution. The commissioners, however, find no difficulty in obtaining the consent of M'Intosh and a majority of the *chiefs* to a surrender of the whole Indian territory within the limits of Georgia. The simple meaning of this is, *the chiefs have been bribed to sell their country*. We are not uncharitable in this remark. We know enough of the conduct of M'Intosh on a former occasion, to warrant us in believing that he is base enough to lend himself to avaricious white men to accomplish any iniquitous purpose. Lest our readers should have forgotten the case to which we allude, we will here repeat that this is

the same M'Intosh who attempted in October 1823 to bribe John Ross and the other Cherokee chiefs to sell the lands of their tribe to the United States. Ross received his proposition with indignation and disgust, and immediately communicated the letter containing it to the Legislative Council of the nation, accompanied with the following forcible address.

My Friends,—Five years have elapsed since I have been called to preside over the National Committee; and your approbation of my conduct in the discharge of my official duties is manifested by the successive re-appointments which you have bestowed on me. The trust which you have reposed in me has been sacredly maintained, and shall ever be preserved. A traitor in all nations is looked upon in the darkest color, and is more despicable than the meanest reptile that crawls upon the earth. An honorable and honest character is more valuable than the filthy lucre of the whole world. Therefore I would prefer to live as poor as the worm that inhabits the earth, than to gain the world's wealth and have my reputation as an honest man tarnished by the acceptance of a bribe. It has now become my painful duty to inform you, that a gross contempt is offered to my character, as well as to that of the members of the General Council. This letter which I hold in my hand will speak for itself. The letter was then read. The following is a true copy.

NEW TOWN, Oct. 21st, 1823.

"My Friend,—I am going to inform you a few lines as a friend. I want you to give me your opinion about the Treaty. Whether the Chiefs will be willing or not. If the Chiefs feel disposed to let the United States have the land, I want you to let me know. I will make the United States' Commissioners give you two thousand dollars; A. M'Coy the same; and Charles Hicks, three thousand dollars, for presents, and nobody shall know it. Nothing more to inform you at present. I remain your affectionate friend,

WM. M'INTOSH."

JOHN ROSS.

This letter having been read in the presence of the Council, and a numerous assembly collected on the occasion, (M'Intosh himself being present,) John Ridge, a Cherokee chief, and speaker of the nation arose, and after alluding to the high standing which M'Intosh had till that time maintained, observed, "A plain maxim of this nation is, never to trust a man who strays away from duty, or corrupts the obligations of sacred confidence. M'Intosh has stood erect. I now depress him. I cast him behind my back. I now divest him of his trust, and firmly place it in my hand. I do not pretend to extend this disgrace to his own nation. He is at liberty to retire in peace. He may resort to the bosom of his family to spend his sorrows, and revive his wounded spirits." Thus publicly disgraced, M'Intosh retired to his own country.—And this is the man with whom the commissioners of the United States are now wishing to form a treaty, which shall bind the whole Creek nation to sell their country, contrary to their known wishes, repeatedly and decisively expressed and announced to the whole world. We trust that the government of the United States will never lend its sanction to such flagrant injustice.—*N. Y. Observer.*



## POETRY.

FOR THE RELIGIOUS INTELLIGENCER.

## THOUGHTS IN SICKNESS.

What if our favourite walks—the verdant marge  
Of chrystal stream,—the cool, umbrageous grove,  
Or deep recess, or mountain's breezy breast,  
Or shore where ocean heaps his sounding waves  
Receive our feet no more?—What if those scenes  
Where we had long been habitants—the niche  
In God's own temple, where our Sabbath joys  
Swell'd high their holy tides,—the custom'd seat  
At household hearth, where round the evening fire  
The child, with brightning eye, and ruby lip  
Pronounc'd the name parental;—what if haunts  
Where we had grav'd our image,—bowers that wear  
Our woven wreaths—and halls where we had shed  
The gentle dews of hospitality  
Reveal a stranger's face?—What if the links  
Which we had fondly thrown round hearts belov'd,  
Trusting that these like grappling-chains could bind  
The living to the dead, should fade away,  
And melt, ere the first snow that decks our grave?  
—As sweet the spiritless clay shall sleep beneath!  
As glad the freed soul drink the bliss of heaven!  
Her chains were here, but not her heritage.  
—Our prison-house is cheer'd with many a charm:  
The fragrant, transient breath of Hope's young flowers,  
Flows through its crevices, and birds of love  
Hang their slight nests beneath its crumbling roof,  
Warbling faint echoes of the songs of heaven.  
—And so we love the prison, and forget  
The Hand that garnish'd it.—

Poor wandering sheep!

Had He who is our Shepherd, view'd the work  
Of our salvation, as we do the gift,  
To his eternal fold we ne'er had come,  
But in the desert prov'd the Lion's prey.

S.

## ANECDOTE OF MR. CECIL.

Some years ago, a young girl entered the shop of Mr. B. a bookseller, desiring him to exchange a Prayer-book, which she brought with her, for a Bible; stating as a reason, that she had lately attended a chapel where the Bible was used, but not the Prayer-book. The bookseller, feeling anxious to meet her wishes, and desirous, at the same time, that she should not forsake her church, of which he was himself a member, gave her a Bible, and bade her keep the Prayer-book also. Some time after, this girl was taken into the service of Mr. Cecil. On her first coming into the family, Mr. Cecil inquired if she had a Bible; to which she answered that she had; and told him from whom she had received it. Mr. Cecil was pleased with the circumstance; and finding out Mr. B. recommended him to his friends. During Mr. Cecil's absence from town, however, Mr. B. got into difficulties, and was compelled to give up his business, and return to a humbler employment, which he had followed in his youth. The hard labour which this required brought on a painful illness. He remained some time in a hospital; but at length left it, and retired to an obscure lodging, without any adequate means of support for himself and family. To this place, Mr. Cecil, on his return to town, with difficulty traced him. An early interview took place; and Mr. B. having stated his misfortunes, "Well B. (said Mr. Cecil,) what can be done for you? Would a hun-

dred guineas be of any service to you?" "I should be truly thankful for such a sum, (said B.) it would be of great use to me; but I cannot expect it." "Well (returned Mr. Cecil,) I am not a rich man, and I have not got a hundred guineas to give, B. But (continued he, putting his hand in his pocket) I have got *one*; here it is at your service; and I will undertake to make it a hundred in a few days." Mr. Cecil made known the case to his friends; fulfilled his promise; and the Bible, which B. had formerly given to a child, procured the means of once more opening his shop, and affording him a subsistence.

*Piety, like economy, is "good in a subject—better in a King."*

A king was riding alone in disguise, and seeing a soldier at a public-house door, stopped, and asked the soldier to drink with him; and while they were talking, the king swore. The soldier said, sir, I am sorry to hear a gentleman swear. His majesty took no notice but soon swore again. The soldier said, sir, I'll pay part of the pot if you please, and go; for I so hate swearing, that if you were the king himself, I should tell you of it. Why, should you? said the king. I should, said the soldier. His majesty said no more and left him. Awhile after, the king having invited some of his lords to dine with him, the soldier was sent for; and while they were at dinner, was ordered into the room, and to wait awhile. Presently the king uttered an oath. The soldier immediately, (but with great modesty,) said, "Should not my lord the king fear an oath?" The king looking first at the lords, and then at the soldier, said, there, my lords, there is an honest man, he can respectfully remind me of the great sin of swearing, but you can sit and let me send my soul to hell by swearing, and not so much as tell me of it.

File up thy old receipts which thou hast had from God, testifying the pardon of thy sins. There are some festival days, when God comes forth clothed with the robes of his mercy, and holds forth the sceptre of his grace more familiarly to his children than ordinary; bearing witness to their faith, &c. Then the firmament is clear, and not a cloud to be seen to darken the Christian's comforts; love and joy are the soul's repast and pastime, while this feast lasts. Now, when God withdraws, and this cheer is taken off, Satan's work is how to wear out the remembrance, and certainty of these sweet evidences. It behoves thee, therefore to lay up thy writings safely; such a testimony may serve to nonsuit thy accuser many years hence; one affirmation from God's mouth for thy pardoned state, carries more weight, though of an old date, than a thousand negatives from Satan.

GURNALL.

## SELECT PASSAGE.

Christianity is one thing: Popery another. Christianity must no more be made answerable for its counterfeits, than its emblem gold. It is one of the arts of hell to confound truth with hypocrisy. Real Christianity is that wisdom from above, which "is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy." James iii. 17. But if under this holy name, a bold harlot come forward in heathen attire, affecting the pomp, secularity, tyranny, and idolatry of Pagan superstition, what wonder if she adopts its cruelty also?

CECIL.

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